

Religious Intelligence.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 17.

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VOL. VIII.

From the London Jewish Expositor.

EXTRACTS FROM THE JOURNAL OF MR. WOLFF.

(Continued from p. 244.)

Jan. 13, 1823.—Brethren Fisk, King, and I visited the grave of brother Levi Parsons, the American missionary. Brother Fisk had caused the following epitaph to be inscribed on it:—

"Sacred to the memory of the Rev. Levi Parsons, an American Missionary who died Feb. 10, 1822, aged 29 years. 'Blessed are the dead who die in the Lord.'"

We sung the funeral hymn, extracted from the "Martyr of Antioch," a drama, by Rev. H. H. Milman.

Jan. 14, 1823. In the morning one of the Jews with whom we had the interesting conversation on Sabbath evening, called again, and brought with him the Hebrew Bible, with the Commentary of Solomon Rabbi Isaac. I immediately told him that I am only ready to argue with him on scriptural grounds, but I entirely reject and disbelieve Rabbi Solomon Isaac's Commentary. I read with him then the second chapter of the Gospel of St. Mark.

Mr. King and I then called on Dr. Marpurg, and Mr. King entered then with him into a long conversation about revelation, whilst I conversed on the same topic with Dr. Hemprich of Berlin.

When we returned to our lodging, we met in the street Rabbi Isaac, son of Mordecai from Old Constantin, in Russian Poland; Rabbi Isaac, son of Rabbi Nathan; Rabbi Solomon, son of Moses, from Tiberias; and Rabbi Samuel.

I. (Addressing myself unto them.) Peace upon you!

The above mentioned Rabbies. Peace upon you!

I. When are you arrived at this town, and whence did you come?

Rabbies. From Stambul. (Constantinople.)

I. Will you give us the honour to go with us to our room, drink with us a cup of coffee, and converse with us?

Rabbies. This is, verily, unto us a great honour.

When we arrived with these four Rabbies in our lodging, I opened the Prophets, and told them in the first moment, that the prophets speak of Jesus of Nazareth.

One of the Rabbies. (In Hebrew.) The

lip of truth shall be established forever: but a lying tongue is but for a moment.

I entered into particulars, and observed immediately, that these Rabbies were of the school of Babbi Mendel, of Jerusalem. They explained Zechariah xii. 9, 10, in the following way: "And it shall come to pass in that day, that I will seek to destroy all the nations (they laid great stress upon the expression *ALL the nations*, and repeated it several times) that come against Jerusalem.—And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication, and they (the Jews) shall look upon me Jehovah, for the Gentiles have pierced their king Josiah, and they shall mourn upon their king Josiah."

This was a most unhappy interpretation, and I refuted it by my simply reading to them the 11th verse of the same chapter.

They replied, "My Lord, we are come from distant land, and we were sea-sick with great sea-sickness, and our mind is therefore confused with great confusion; and we can therefore not speak to-day great words of wisdom and understanding, and skill; for you must know, my Lord, that we are wise with wisdom, and we are beautiful men, and we are honored with great honour, and we sit in the first seat of the table of the rich. We will return unto you, and open our mouth with wisdom, and speak about the Holy One, (blessed be He, and blessed be His name,) and you will be astonished with great astonishment." I did, however, desire them to stay a little while longer, and I read to them some chapters of the New Testament, and then they went. They observed before they took leave, that they saw, one year ago, the English Missionaries in Warsaw in Poland. When I wrote down their names with Hebrew characters, they said, "My Lord, you are very strong in the pen."

During this time, my brethren, Messrs. Fisk and King, went to the Roman Catholic Convent which is at Alexandria.

They communicated to me the following account of their conversation.

After that they had distributed several English Tracts on board of the English ships, they walked (brothers Fisk and King) to the Catholic Convent with Testaments and Tracts in their pockets. The Superior, whom brother King had seen before, was not present. He entered into

conversation with two monks in their room, about religion. The conversation soon turned upon praying to Mary and the saints. They zealously defended the practice on the authority of Popes, Fathers, and Councils. Brother Fisk read to them 1 Tim. iv. 1, 2, and asked what they thought of it. One of them said it was a prophecy against the Catholic Church, but denied that it belonged to scripture, and said that that Testament was not correct. Mr. Fisk told him that it was the true language of St. Paul, and a prediction of some who should apostatize from the faith, who were to be known by two signs, viz. forbidding to marry, and commanding to abstain from meat; two signs which exactly described themselves and their Church. This they did not attempt to deny. The conversation continued, and was heard by the Curate, who sent to know what was going on, and request them to come to him. Brothers Fisk and King went to his room, and found an old man with a long white beard, who met them at the door, and enquired if they had come to dispute. They told him no; they had come to visit the Superior, but did not find him. He said, in rather an angry tone, that their disputes could do no good. They told him they desired to know the truth, &c. &c. Brothers Fisk and King stood at the door, and conversed sometime about the means of learning the truth, prayer, a humble, docile, impartial mind, the spirit of the Gospel, praying to the Virgin. Brother Fisk showed him Martini's Testament. He angrily charged the Bible Society with wilfully defaming Martini by attributing to him that translation, after they had omitted his notes. They told him the charge was false. He said the Bible had four senses, and said Paul saith, "The letter killeth." He spake in a most violent and angry manner against the Bible Society, and the English and their Missionaries—said, "They are all out of the Church—without a priesthood, and going to hell!" He declared he would preach against us with all his might—and that he has orders to collect all the books that are distributed and burn them; and that he should do so to the utmost of his power, even by purchasing them. He told them repeatedly, that he did not wish to converse with them, and advised both of my brethren to go away, and pointed to the door: at the same time he continued talking, and so did they. After a little they asked him to show them his small library which he did; and while they were looking at it he became more calm and civil. The discourse was soon resumed.

Mr. King begged to state to him the feelings which Christians ought to have; when he became very impatient, and in a most violent manner raved against us; accused us of going about vomiting poison, and having a serpentine spirit, and stamped violently on the floor—told us we had better go away, and not come there to teach him, for he was better able to teach us. When they told him we should pray for him, he replied, "I have no need of your prayers, we are Catholics, and know the truth—you have more need to pray for yourselves."—He again pointed to the door, and walked the room in great agitation. They told him he did not know the spirit of the Gospel, and requested him to converse deliberately. This only seemed to aggravate him. When Mr. Fisk objected to the books which one of the monks had quoted, and said, "God made the Bible, but men made these books." He answered with a triumphant air, "And did not God make those men?" So far of Messrs. Fisk and King's visit to the Catholic Convent.

Two respectable Gentiles (Catholics) called on me. They were natives of Germany. I preached to them the Gospel. They brought Italian and French Bibles, and took Tracts, which they afterwards read with great attention.

Jan. 16. Dr. Marpurgo left to my disposition his library-room for preaching a Hebrew Sermon to the Jews; but none of the Jews came, on account of the order of their presidents. I prayed, therefore with two Gentiles, and went home. On our return to our lodging, four young Jews asked us whether there had been a sermon at Dr. Marpurgo's. We told them that no Jews came. We invited them to come to our room. They came accordingly; and I prayed, and read to them my Hebrew Sermon, and explained it to them in Italian. I entered then with them into a long conversation, and gave to them Tracts, and lent to them Hebrew New Testaments.

Jan. 17. We went together to the Coptic Convent. There are only two Priests. The Superior received from us Arabic Tracts. He told us that the Convent was founded by St. Mark, and that their Patriarch is the successor of St. Mark. They preserve, under the altar of the Church, the head of St. Mark. The Superior, however, was so candid to tell us, that he never himself had seen the head, but his ancestors did see it. They baptize children by immersion. He told us that there are a hundred Copt Convents in Egypt. He could read the Coptic language.

When we asked him what was necessary for being saved? he replied, "To be baptized." And when we asked him what one must do if he falls into sin after baptism, he replied, "He must confess to the priest, and go to the holy supper."

Mr. King and myself went then to the Catholic Convent, and called on the Curate. We told him that we wished to discuss with him the subject of eternal salvation; and I told him that I had studied divinity at Rome. He replied to me that he is now many years in this country, and had conversed with many Protestants, but never was able to persuade one; and told that we want humility, for if we had humility, we should believe in the Pope. He ran finally away, and I ran after him, and told him that he was not able to answer.

I sat down to day in the streets of Alexandria and sold Bibles.

Jan. 17. We called to-day on Dr. Marpurgo to witness the circumcision of his child, but the ceremony was already over. Mr. King and myself conversed with ten gentleman-like Jews, about Jesus Christ. One of them had read the Gospel, Voltaire, Volney, Rousseau, and *De Civitate Dei* of St. Austin. Mr. King told him that he had likewise read Voltaire and Volney, and he perceived that there was much more sense in the writings of Voltaire and Volney, than in the pages of the Talmud.

I baptized in the forenoon, the son of John Gliddon, Esq. for, as I received some orders of the Vicar General of the Pope when at Rome, I thought not to transgress the rules laid down by the visible Church; especially as the Church of England acknowledges the ordinations of the Church of Rome. It is a singular coincidence, that I performed, two months before, the funeral service of one of Mr. Gliddon's sons. I expounded, after the baptism was over, the Scripture, and Mr. King prayed. In the afternoon I baptized the child of Mr. Wilkinson, an English merchant at this place. Mr. King remarked in his Journal, that it was the most interesting scene he had ever witnessed, as we had just come from the house of a Jew, whose son had been circumcised, to behold a Jew baptizing a child in the name of the Father, of the Son, and of the Holy Ghost. He said it was coming from the old and bloody covenant, to the new and better dispensation—it was like coming from the darkness which covered the Egyptians, to the land of Goshen where there was light.

Dr. Marpurgo, the Jew, was present

when I baptized the child of Mr. Wilkinson, and when I expounded the Scripture.

We called then on Mr. Dumreicher, the Danish Consul. Mr. King spake to him in French, on the great importance of faith in Christ, to preserve us from the evil that is in the world—of the worth of the soul—of the false and fading nature of all earthly greatness—of the importance of attending to the concerns of our souls while it is called to day. He received what Mr. King said in a most friendly manner. Two or three other gentlemen were present, one of whom began to speak with great violence, saying, he did not believe that God would damn men because they did not believe in Christ. Mr. King asked him how he knew the character of God. He said, from nature. Mr. King then told him that if he judged of him in this way simply, he had reason to tremble; for it was possible that the same God who destroyed the inhabitants of Aleppo by an earthquake, and the cities around Mount *Ætna*, by torrents of lava, and who caused so much pain and death in this world by plague and pestilence, might possibly make him miserable in another world, and to all eternity. A long discussion then ensued, in which Mr. King pointed out to him the depravity of his heart, as the cause of his unbelief, and the utter impossibility of living a holy life, without the grace of God through the blood of Christ; and that if he were not washed by this blood, he must be lost irrecoverably. The infidel replied to Mr. King, that he was not prepared to answer. He tried several times to interrupt Mr. King in his arguments, and spake with the greatest violence.

Mr. Leutzen, who was present, told me that he was entirely sensible of the force of Mr. King's arguments, and was touched by the meekness and gentleness which Mr. King displayed. The French gentleman himself became very civil towards Mr. King.

Jan. 18. I sold to-day seventeen Bibles and Testaments for seventy two piastres, I conversed to-day with thirteen Jews. Some of them bought Italian Testaments and Bibles. Brother Fisk attended the sermon in the Greek Convent, and distributed 140 Tracts, and I conversed with Jews. Brother King conversed with two Jews, who were very attentive.

I dined with four Jews who were infidels. They told me that they became infidels by having read the Talmud. One of them told me he would be obliged to

believe in Christ, if he did admit the Old Testament. I preached to them Christ, and him crucified.

Abbate L. a Catholic clergyman, likes very much the word of God, and deplored to-day the ignorance of the monks.

The Jews in whose house we lived, desired from us a Hebrew New Testament. I gave it to them, they kissed it, and heard by me the Gospel preached with great meekness.

Doctor Marpurgo told us that the Superior of the Convent tried to prejudice a Greek and a Jewess against us, but both took our part; and the Jewess said we would be holy men if we were not Christians.

Jan. 20. I sold twenty copies of the Scriptures. I spake some words to the Jews in whose house we lodged, and prayed for them in their presence, in Hebrew, that the Lord may bless them with all *temporal* and *spiritual* blessings, and may reveal to them his only begotten Son, Jesus Christ. They listened very attentively, and told us that they were very sorry that we were going away.

In the afternoon, Professor King, Mr. Fisk, myself, and the son of Mr. Gliddon, entered a boat, called a *mash* in Arabic, on the Mahmidian canal. Mr. Gliddon and the son of the Spanish Consul, and Mr. Leutzen, whom I knew at Jerusalem, accompanied us for a little way.

Jan. 22. We arrived in Rosetta, called Rashid by the Arabs. A very comfortable lodging was prepared for us in the English Consulate, by the Drugeman of the Consulate, who is a Jew, Bohor Carrano by name, a native of Salonichi. We learned by him that there are forty families of Jews in this place. They have no Rabbi here. They have three synagogues, but only one of them is frequented on the Sabbath day.

We called on the Superior of the Greek Convent, and Mr. Fisk sold a Turkish Psalter, written with Greek characters, to a Greek merchant who lodged there.

I went then in the street to sell Bibles and Testaments, but I sold very few. Mr. Fisk, on the contrary, who remained at home, sold a great many.

We visited the Copt Convent, and their school for the boys, where we distributed Arabic Tracts. They showed to us manuscripts of the Coptic Gospel, which we compared with that copy which we had for sale, and we observed that it was the same. They showed to us the case, in which they say that the arm of St. George is preserved, but they refused to show us

the arm itself. We went then to the Jewish Synagogue, where I discussed the subject of Christianity with a Jew, before the sanctuary, which contains the Law of Moses, in the presence of two other Jews and several Copts. One of the Jews who very well understood the Hebrew tongue said at last, "Now is night to the Jews, for they are in captivity, and we do therefore not understand the prophets."

I. "Believe in Jesus Christ, and then there shall be day to the Jews—then there shall be light to the Jews. You are now that people walking in darkness, in the shadow of death! Believe in the Son, who was given us, whose name is Wonderful, Counsellor, mighty God, Everlasting Father, Prince of Peace!" Several Copts were present from curiosity. I repeated, therefore, in Arabic, all those words which I had said in Hebrew. The Copts invited us to their house, to drink with them a cup of coffee. The two Copt Priests were present; I spoke with them about Christ; and I was then requested by Messrs. Fisk and King, to desire them to unite in prayer; they immediately rose up and recited their prayers to Christ and the Virgin.

I asked them after they had done, whether I may now pray, to which they consented. I prayed in Arabic, and at every sentence they exclaimed, "Amen." They desired us to remain at least ten days at Rosetta.

Jan. 23, 1823. Messrs. Fisk and King went to see the Boghay, the mouth of the Nile, where that river runs into the sea. I remained at home, and sold some few Arabic Psalters. A Mullah called on me, and conversed with me in Arabic.

(To be continued.)

FOREIGN INTELLIGENCE.

From the London Evangelical Magazine,

HUAHINE.

Extract of a Letter from Mrs. Ellis, wife of the Missionary, to a friend: dated Huahine, March 31st, 1822.

The work of the Lord is, I trust, prospering in these islands, though we have our discouragements; yet, upon the whole, things wear a favourable aspect. The attendance on public worship is kept up, and a desire for instruction continues, particularly among the young. Indeed we have great hopes of the rising generation, many of whom attend pretty constantly, both on week-days and on the Sabbath. Great additions have lately been made to the number of our baptized, and several have been united as communicants. We are

happy to be able to say that all our members hitherto have acted consistently; we have one young lad, not more than 13 or 14 years of age, who does great credit to his profession, and we firmly believe, is as sincere as any member among us. He was admitted a communicant in January last; and I cannot express the feelings of pleasure and gratitude excited in our breasts, at sitting down at the table of our blessed Lord with so young a disciple, believing, as we do, that he is indeed a member of Christ's mystical body.

Sister Barff and I continue our meeting with the females. We often find it a season of refreshing to our souls, and do hope it is beneficial to the dear natives. We had a very affecting meeting with them at the parting of our two dear Sister (Native) Missionaries. Many of them could not speak for tears; indeed there was not a dry eye in the room. "We grieve to part with our dear sisters (said they;) we shall never again see their faces at our meetings for conversation, at our meetings for prayer, at our meetings for public worship. We have been used to listen to them with delight when they have exhorted us with affection, and prayed with and for us; but now we shall hear their voices no more. But we will not keep them back; the work is God's; and if teachers had not been sent to us, we should now have been dwelling in darkness and the shadow of death; we should now have been killing one another, and murdering our dear babes, and sinking into hell; but God had compassion on us; he has sent his good word to us, and caused our hearts to believe that Jesus Christ alone is the Saviour of sinners, and to desire him for our Saviour; and shall we not be willing that others may know this good word and Saviour also? Yes. Go, sisters! and we will not cease to pray that Jehovah may bless you, and that all the world may know the only true God, and Jesus Christ the saviour of sinners." This and much more to the same purport, was the language of their lips; and we believe, the language also of their hearts. They prayed very fervently for them, and we hope their prayers will be answered. It reminded us much of those delightful meetings we had in our natal land on the eve of our own departure.—We had also a meeting with the whole congregation, just before they went on board the ship, and a very affecting scene it was. The missionaries took their leave with weeping eyes, but firm hearts; some of the church spoke very affectionately to them; and Brother

Orsmond, who was on a visit to us at the time, gave a word of exhortation and comfort, though he acknowledged he wanted comfort himself, for he was loth to part with Mr. Ellis—Brother Barff also addressed them; and, lastly, my dear husband took his leave of the people of his charge, commending our dear children and me to their care, and praying for a blessing on all the people—who wept much at parting with him, particularly on account of his ill health, lest they should not see him again. They expressed very earnestly their affection and good wishes for them and us; and I feel persuaded that very many of them would lay down their lives rather than see me or my children injured. You may conceive my feelings at the time better than I can express them. The Lord preserve them across the boisterous waves, and return my dear partner in health, peace, and safety!

Brother Barff was intending, when I left Huahine, to visit Sir Charles Sander-son's Island, take with him one or two native teachers, establish a school, distribute books, the Gospel of John, &c., and exhort and encourage them to continue in the good way, which we trust, some of them have begun to walk in. Our females continue to improve in habits of industry; they have begun to make cloth, plaited bonnets, &c. &c., for the sick and aged who cannot make for themselves. We do hope they will not go back again to their former habits of indolence and dirt. When I say *the females*, I mean the greater part of them—those who are baptized. You must not suppose I mean all; but we are happy to say their number is increasing.

ALEPPO.

*Extract of a Letter from John Barker, Esq.
British Consul; dated Aleppo May 9*

"I have informed your Worships of my preliminary steps towards the execution of your commands respecting the distribution of the charity to my fellow-sufferers by the Earthquake. Our difficulties increase at every step; but ably seconded as I am by my worthy colleagues, the French and Dutch Consuls, I hope to surmount all obstacles, and in due time to give your Worships and the public a satisfactory statement of all our proceedings. Meantime, I can assure you, the infinite details of this delicate business engross my whole attention. I have already realized 112,000 of the 118,000 piastres put at my disposal, with a saving of *agio* seven per cent; and I make no doubt of being able to draw for the re-

mainder on equally advantageous terms. Your hearts will bleed on learning the disastrous effects of the ophthalmia, during the month following the 13th of August. That extremely painful and dangerous disease was so prevalent throughout the district to which the earthquake extended, that I can venture to affirm not more than three persons in ten escaped the infection! Of nine persons who composed my family, five were sufferers from that cruel disorder. Of the survivors of the Jews at Aleppo (not more than 2,400) 74 lost their sight! And although the number of Turks and Christians here who became blind immediately after their providential escape from the earthquake cannot be exactly ascertained, I can safely state it to be more than 1500! The names of the most destitute of these will appear in my future statements, and will very much increase the number of the partakers of the charity. The people of Antiocha, and the neighbouring villages, were also afflicted with ophthalmia as well as those of Aleppo, but I did not hear of any person having lost his sight in consequence of it. I am happy to say that six weeks have now elapsed without an earthquake strong enough to be generally felt."

R. M.

From the Christian Observer.

LETTERS WRITTEN DURING A JOURNEY THROUGH NORTH AMERICA.

WE left Hartford in Connecticut, on the 2d of March 1821, in the Albany stage or sleigh, to visit the Missionary School at Cornwall, and at the distance of about six miles crossed what is called "the Mountain" from the summit of which we had a charming view of the Connecticut valley on the one side, and of another extensive and very beautiful valley on the other. The descent into it was very steep; and soon after we had crossed the high land which forms its opposite boundary, we passed through some very romantic glens, in one of which New Hartford is situated. Here we dined; and as the road to Cornwall now branched off from the Albany road, we were obliged to obtain a private sleigh. It was an open one; and although the day was extremely cold, we were not sorry to have nothing to interrupt our view.

The country became dreary and uninteresting as we approached Goshen; but on drawing near to Cornwall about sunset, we had some beautiful mountain scenery, very similar to some of the mountain scenery in Tennessee, near Brainerd. In one respect, indeed there was a striking contrast. In both cases the hills were clothed with wood; but the valleys, which in Tennessee were hidden under a sombre mantle of unbroken forest, were here enlivened with the appearance of cultivation, and animated with all the cheering indications of civilized life. To the eye of an Englishman—to whom the sight of woods usually suggests ideas of shade and shelter, of rural beauty or of such sylvan solitudes only as are sedulously preserved to afford protection to game, to add variety to park scenery, or to contrast with rich cultivation in their immediate vicinity—the trees which generally cover the American mountains, even to their summits, detract somewhat from the sublimity. In the imagination of an American, on the contrary, they invest them with whatever of dreary desolation, desert magnificence, and savage nature, he has learned from infancy to associate with his interminable forests and with the wild beasts and savage Indians which inhabit them. With him, woodland scenery, even of a milder character, partakes of the sublime; and if mere cultivation be not beauty, it is closely allied to it in his imagination; and from its intimate connexion with utility, which enters largely into his idea of beauty, it awakens many kindred associations. Every acre reclaimed from the wilderness is a conquest of "civilized man over uncivilized nature;" an addition to those resources which are to enable his country to stretch her moral empire to her geographical limits, and to diffuse over a vast continent the physical enjoyments, the social advantages, the political privileges, and the religious institutions, the extension of which is identified with all his visions of her future greatness.

As we descended into the little val-

ley in which the Mission School is situated, the distant mountains were fading from our view; but we had just day-light enough to see the steeple of the church, and the very few houses which seemed to compose this little village, or rather this little detached part of a little village. The snow contributed to prolong our twilight, and assisted us in discerning about a quarter of a mile before we reached the school, a retired burying ground, with many upright slabs of white marble, over which the evening star, the only one which had yet appeared, seemed to be shedding its mild light. Here, as we afterwards learned, lay the remains of the lamented Henry Obookiah, a pupil of peculiar promise, from the Sandwich Islands. His companions, Hopoo, Tennooe, and Honoorree, returned some months since to their native island with the mission which was sent thither. Tamoree King of Atooi, in a letter to his son at Cornwall, had expressed himself very desirous that missionaries should be provided, and great expectations are excited of the success of the mission.

Being informed that a Mr. ——— though not keeping a regular inn, sometimes received those who visited the school, I applied to him in preference to taking up my quarters at a very uninviting tavern. We soon obtained admittance into a neat little chamber, where I sat up till a late hour, indulging the very interesting reflections naturally excited by my situation, in a deep retired romantic valley, where so many heathen youths were collected from different parts of the world to be instructed in the principles of the Christian religion, and qualified as far as human effort could qualify them, to diffuse the light of the Gospel over the benighted lands of their nativity. I thought of the nights which I passed at the missionary settlements of Elliot and Brainerd, in the southern forest, where I heard this school mentioned with deep interest. Indeed some of the Indian children at those distant settlements had brothers or sisters here,

with whom they maintained a constant and affectionate correspondence. I saw some of their letters, written with great feeling and simplicity, in which they were encouraging each other in their Christian course, and dwelling on the importance of improving their present advantages, in order to be prepared to become blessings to their native tribes, by introducing civilization and Christianity among those sons of the forest.

I rose early, and at six o'clock, when the bell rang, went to the school to prayers. A chapter in the New Testament was first read, each pupil, or rather several of them, taking a verse in succession; afterwards, David Brown, the Brother of Catherine Brown a Cherokee, whose name you often see in the Missionary Reports, led the devotions of the assembly by an appropriate prayer: they then all dispersed to their own rooms.

I have obtained a list of their native names for you, but in the mean time must tell you that there were, among others, one Malay, one Otaheitan, two Mowhees, two Owhyhees, one New Zealander, eight Cherokee Indians, two Choctaws, three Mich-he-con-nuks, one Oneida, one Tuscarora, and two Coughnewagas. Three of them, Awik (David Brown) a Cherokee, Kal-lega-nah (Elias Boudinot) a Cherokee, and Irepo-ah, an Owhyhee, afterwards paid me a visit in my room, and sat with me half an hour. They could all speak English, and Irepo-ah told me he had seen my country, having lain a week off the Isle of Wight, in the vessel in which he was carried to China and Amsterdam on his way hither. The principal of the school told me that Kal-le-ga-nah had gone through a course of history, geography, and surveying, had read some books of Virgil, and was then engaged in studying Enfield's Philosophy; over which, indeed, I afterwards found him when I visited the school. I also saw his trigonometrical copy-books. I had a letter of introduction to the Rev. Mr. Dagget, the principal, who is devoting the remainder of his life to the school. He

called on me at eight o'clock, and I afterwards found him at the school, where I heard some of the pupils examined. He shewed me a large sheet of paper, on which were written the names of twenty or thirty common objects in English, and opposite to them the corresponding names in the different languages, of all the pupils who had ever been in school. On coming away, he gave me a copy of the 19th Psalm in the language of the Muh-he-con-nuk, or Stockbridge tribe of Indians.

It would be difficult to conceive a more interesting sight than was presented by this school; and you will anticipate my reflections on bidding it a final adieu. It was opened in the spring of 1817, and the following is the object stated in the constitution:—"The education in America of heathen youths, in such manner as, with subsequent professional instructions, will qualify them to become useful missionaries, physicians, school-masters, or interpreters, and to communicate to the heathen nations such knowledge in agriculture and the arts, as may prove the means of promoting Christianity and civilization." Is not this a truly noble object?

My hostess was the grand-daughter of the former pastor of the village. Her eldest daughter, a pleasing young person of a serious disposition, seemed much interested with Mr. Legh Richmond's "Little Jane," which I left with her. It was a great pleasure to me to read it in this little valley, with all the associations with which it seemed so well to harmonize. We left Cornwall at ten o'clock, on the 3d, in an open sleigh. Our road, for three or four miles, lay through a natural grove of hemlock, spruce, and cedar, which made an arch over our heads, and whose matted boughs and dark green leaves, formed a fine contrast with the new fallen snow which rested upon them in masses, or fell through, and gave a softer appearance to the frozen surface over which we travelled. A rapid brook, which we sometimes heard below dashing over the rocks, and to the brink of which the

road occasionally descended, improved the scene.

Soon after crossing the Housatonic, we ascended a mountain, from which we took our last view of this consecrated spot, whose scenery, I reflected, would be carried to almost every part of the world, in the breasts of the young missionaries, associated in many instances with interesting recollections of early piety, and of vows which, made in the first fervour of their devotion to the sacred cause, would often be recalled in far distant scenes, to sustain their fainting spirits, or re-animate their slackened efforts, in the meridian or evening of their days.

When we descended the mountain on the other side, we were gratified by a long succession of scenery which reminded me more of the high moorlands of our own country than any thing we had lately seen. The little valleys which lay between them were very level and richly cultivated, and the small farm-houses had more of the cottage and less of the parlour style in their appearance than is usual in New England—perhaps I ought to say, more of the kitchen style, for the picturesque cottage of Old England is seen here as seldom as the miserable hovel or crumbling mud cabin.

Soon after passing Sharon, we entered the state of New York; and it was not without regret that I bade adieu to New England, where I had found so much to please and to interest me.

(To be continued.)

NEW-HAVEN, SEPTEMBER 27.

TERRITORY OF MICHIGAN.

From a letter published in the Methodist Magazine, it appears that a few soldiers have formed a Methodist class, at Detroit, and encouraged by their commander, have stated meetings in the Hospital. "There are now about 500 souls in the camp and settlement, many of whom are inquiring the way to Zion; but have no other instructions than what they receive from the above mentioned officer and soldiers. They want, therefore, a preacher for the pulpit and a teacher for the school. And as the settlement is small, and no neighbouring settlements to call him away, the preacher might teach the school, with little or no detriment to his ministerial labours. There are up-

wards of twenty children in the fort of proper age for school, and nearly as many more in the settlement. In addition to this, it would be an eligible situation to instruct the surrounding Indians." It is also stated that "thousands, who have lately emigrated to this flourishing territory, are destitute of the means of grace, and must remain so, in a considerable degree, unless assisted by the Missionary Society. Many of them would cheerfully contribute to the support of the Gospel, but most of them have not at present recovered from the usual embarrassments attending a new settlement."

ADAMS' DICTIONARY OF ALL RELIGIONS.

When foreign works are reprinted in this country, it is not uncommon for the publishers to attempt securing a copy right, or, for the purpose of drawing public attention, to introduce some alterations. These changes in the form of a work, may sometimes be valuable; but unless some essential improvements can be made (which perhaps in most instances are not effected) we prefer seeing foreign works reprinted in their original form and without adding the name of an American author to the English one. The pride of authorship may be gratified, but the interests of learning are seldom advanced in this manner. The English, however, use our works as we do theirs; introduce a few alterations, and add the name of another author. We perceive an advertisement in the London Journal, of "the third London edition, of a Dictionary of all Religions and Religious Sects, Ancient and Modern; also of Ecclesiastical History, and Theological Controversy. Originally drawn up by Mrs. Hannah Adams, (author of a History of the Jews, &c.) and compared with the fourth American edition of her work."

CHRISTIAN LIBRARY.

A library, bearing this title has been formed in Richmond, Va. It contains about 400 volumes of select works on Theology, History, and general literature. It is the property of a Society, who admit members, or grant the right of using the books for a limited period, on very reasonable terms. Such an institution can hardly fail of being highly useful.

WILLISTON'S SERMONS.

We have examined a small volume of Sermons by SETH WILLISTON, Pastor of the First Presbyterian Church, in Durham, N. Y. These Sermons, with the exception of the last, are on the Mystery of the Incarnation, and the Special Influences of the Spirit; four discourses being occupied with the former subject, and two with the

latter. These Sermons are evidently the production of a mind accustomed to reflection, and animated by the desire of doing good, and being written on the most important subjects, and those too which are much controverted, they are well adapted for general circulation. As a specimen of the manner of the author, and with the hope that the perusal of the extract will be attended with benefit to the reader, we give the concluding part of the last Sermon on the Influences of the Spirit.

"We ought to ask for the gift of the Spirit with more importunity, than for all other blessings put together. "How much more," said the Saviour, "shall your Father which is in heaven give *good things* to them that ask him!" When he had occasion to repeat this declaration, he said, "How much more shall your heavenly Father give the *Holy Spirit* to them that ask him!" In the last instance the *Holy Spirit* is put in the room of the *good things* spoken of; as though it was the principal thing, and that which really comprehended all desirable good. This was pre-eminently the gift which the ascended Redeemer received for men, yea for rebellious men, to prepare the way for the Lord God to dwell among them. Psal. lxxviii. 18.—It is when the Spirit is shed down, that we are made partakers of the divine nature and brought into union with Christ. And the more abundantly it is shed on us, the more are we made to feel and act like our Master. It is by an increased operation of the Holy Ghost on the hearts of the saints, that they are to be prepared to do what must be done by them, to bring forward the Millennium, and preserve it in its glory. And it is by a still more powerful and uninterrupted operation of the same Divine agent, that they are to be perfectly fitted for, and preserved in the enjoyment of their eternal inheritance.

Our subject deeply concerns those who have not yet obtained Mercy. My friends! Were there no such thing as a peculiar operation of the Spirit; did the Spirit of God never strive with men at one time more than another, there would be no hope in your case. He has never yet so striven with you as to turn you from your sins.—Now, if the Holy Spirit should never do any thing more for you than he has done, it is a clear case, that you will die in your sins; for it is the Spirit that quickeneth; the flesh will never quicken itself. No man is born into the world of grace by the will of the flesh; but of God.

The impenitent do, in a sense, always resist the Holy Ghost; and there are some

who do this in an aggravated manner.—But in all the resistance which they make to his operations, they sin against their own souls. The unregenerate are greatly concerned, if they could but know it, in the work of grace which God is now carrying on in the land. Sinners! these out-pourings of the Spirit are your hope. You may think lightly of them; but they have a favourable aspect on your immortal interests. We would not be understood to intimate, that no sinners are converted except in times of general awakening; but we do not hesitate in saying, it is our belief, that these are the harvest seasons of the Church;—that these are eminently the times when the Gospel net is cast on the right side of the ship, enclosing a multitude of fishes. The more common, and powerful, and pure these out-pourings of the Spirit become, the greater is the prospect that you, who have hitherto neglected the great salvation, will not die in your sins.

May these sacred fires, which the Spirit of God is kindling up in so many places, spread far and wide; and as they advance, may they consume the wood, hay, and stubble, which have been built into the temple of God, and destroy the works of the devil through the whole of the fallen world?—But all those fires which have not been kindled from the altar of God, may they be speedily, not only quenched, but *utterly extinguished*!

O that one of these holy fires, enkindled by the Spirit of God, might break forth in this town, and burn in this sanctuary, to consume the dross of this Church, and make us like silver which is seven times purified! O that God would pour his Spirit on us, and give efficacy to his word, causing it to become quick and powerful on the minds of all this people! How desirable it is, that we should see, and soon see, a listening attention in these galleries, and indeed in every pew, and seat in the Lord's house. How desirable it would be to see our children remember their Creator in the days of their youth; and to hear all ages and classes, who have been living without God in the world, begin to inquire, "Where is God my Maker?" Let it be our heart's desire and prayer to God, that many a proud rebel among us may be humbled at the foot of the cross, and there seek for pardon, and find it. May the time to favour this Zion of God not be distant! The Lord grant, in his infinite mercy, that this Church may by the copious showers of the Spirit be greatly increased with such converts, as shall prefer Jerusalem above

their chief joy! And is there a child of God in this assembly or in the world, who will not to this petition add his *Amen*!

NOTE.—To the praise of Divine grace let it be known, that it was not long before the wish, here expressed, was in a degree realized, in a special work of the Spirit among the people of my charge.

From a "Supplement" to these Sermons, we extract the following:—

"There are times when the enemy comes in like a flood, and the Church is threatened to be overwhelmed; but she is saved from destruction by the Spirit of the Lord, which lifts up a standard against the enemy.* The Church is described as having its winters; and then it revives and grows like the corn on the return of the spring.† The Church has her backslidings; and then her gracious Lord says to her, "I will heal thy backslidings." There are times when many of the professed disciples of Jesus go back and walk no more with him, and he is ready to say to his most tried friends, Will ye also go away?‡ But there are other times, (blessed be God, that there are such,) when additions are made unto the Church daily of such as shall be saved.§ Now she cannot lift up her eyes round about, but that she will see on every side converts gathering themselves together and coming to her,—flying as a cloud and as doves to their windows.¶

Sometimes the garden of the Lord is represented as lacking moisture, so that the plants appear to be drying up to the root; then the Lord pours water on the thirsty, and floods on the dry ground; and the souls of his people become like a well watered garden, and converts spring up as willows by the water courses.¶

Religion is a permanent thing in the world, and in the heart of every true believer. Since the Spirit of God first visited our fallen world in the family of Adam, he has never wholly forsaken the earth: but the difference of his holy empire at different periods, has been very great.—The Church has lived through every age; but her health and prosperity have been various. Sometimes the wise virgins have slept with the foolish: But they have not slept a perpetual sleep. There have been times when they have arisen, and trimmed their lamps, and girded their loins: and great grace has been upon them all.** But how shall the revival of these graces be accounted for, except by the fresh anointings of the spirit of grace? Is it

* Isa. lix. 19. † Song of Sol. ii. 11—13. Hos. xiv. 7. ‡ John vi. 66, 67. § Acts ii. 47. ¶ Isa. lx. 4—3. ¶ Isa. xlv. 3—5. ** Acts iv. 32, 33.

OSAGE MISSION.

Port-Arkansas, (Ter. Arkansas,) }
June 11, 1823.

MR. WHITING,

Very Dear Sir,—We have received your Religious Intelligencer as late as April last. The numbers do not come on in regular course, but I believe that first or last, all come to hand; and they afford great satisfaction. From them, and the other papers which we receive, I believe we gather nearly all the Religious Intelligence of this wonderful day. Your paper is particularly interesting, because from a place where scenes that are past, are in lively recollection. I hope you will receive in the end a gracious reward for your kindness, in addition to the satisfaction of contributing to the usefulness of missionaries.

I have very little that is interesting to communicate, except what you have in our journal. I have not the pleasure of reaping the fruit, and scarcely *that* of sowing the seed; yet it is a pleasure to be preparing the ground: the husbandman hath long patience. For the sake of a future crop, he clears and breaks up his field, and thinks little of rocks, and stumps, and swarded land. I am more and more convinced, that the reformation of the Osages, will not be accomplished without labor. They are ignorant, they are full of prejudice. It is the opinion of most, that hunting, horse-stealing, and fighting, are better than our schooling. When people of such character and feelings come to be visited, the faith of missionaries, and of those who send and support them must be tried. I would not leave them, because they need the gospel. But sometimes I fear, that the good people at home will get discouraged. Why should they? As well might every minister not immediately successful, quit his people. The Osages are people of my particular love; I feel myself bound to labor for their good—and am willing to spend and be spent for them, that they may receive the gospel as well as we. I have great encouragement to hope, that in due time, if my life is spared, I may be able to preach to them in their own language. In this I have already made some proficiency, although my time is mostly occupied with other things.

I have had several interesting conversations with them, one or two of which I will give you. A young man inquired of me, "Where is God?" I said, "He is

not by the fresh breezes of this heavenly wind, that the spices flow out from the garden of Christ?*

The path of the just is as the shining light which shineth more and more unto the perfect day. This is the general progress of grace in the heart of the Christian: but his progress from one degree of grace to another is not uniform, without any interruption. The same man, who at one time is not in the least afraid to meet Goliath, at another time, fears that he shall perish one day by the hand of Saul. This man, who was after God's own heart, could say at one time, "My soul followeth hard after thee;" but at another, he was obliged to confess, "I have gone astray like a lost sheep."† Did the Spirit operate with equal strength on his heart at these different seasons? Was he drawn with equal energy when he strayed, as when he followed hard after God? Was there no difference in the degree of Divine energy which was exerted on the heart of Hezekiah at these two different times; first, when he made that very acceptable prayer against Sennacherib;‡ and secondly, at the time of receiving the ambassadors of the king of Babylon? If there was no difference, why does the inspired writer say, "Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder done in the land, God left him to try him, that he might know all that was in his heart?"§

The doctrine of dependence on divine influence does not frustrate our obligation to activity. Certainly it appeared altogether different from this in the mind of Paul, and of the Holy Ghost, who moved him to say, "Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to do of his good pleasure."|| The fullest belief of this doctrine will not therefore prevent activity on our part; but its tendency will be to prevent us from trusting in our heart, (which is always the most extreme folly,) and to lead us to trust in the Lord Jehovah, in whom there is everlasting strength. While therefore it will not deaden exertion, it will clothe us with humility; it will excite us to take hold on Divine strength, and to wait upon God, in fervent and importunate prayer, for the infinite blessing of his Holy Spirit."

* Songs iv. 16. † Psal. lxxiii. 3, and cxix. 176.
‡ 2 Kings xix. 14—20. § 2 Chr. xxxii. 31.
|| Phil. ii. 12, 13.

before you, and behind—on the right hand and on the left—all around—both near at hand and at a great distance.” Osage. “Shew him to me, I want to see him.” I said, “He is a Spirit.” Osage. “A ghost I suppose; I have seen a ghost, and heard him make a noise, near where my friend was buried.” I said, “He is not a ghost, but a great Spirit whom no man can see.” Osage. “How then do you know that he exists.” I said, “How do I know that you exist? I do not see you; I do not see your mind that thinks, wills, and governs your body, as a chief governs his people. I see your hands, your feet, your mouth, eyes, &c. but these are not the Chief, that governs.” Osage. “No, these are my slaves or servants.” “Well as you cannot see that thinking thing that governs your limbs; so you cannot see that Spirit that governs the world: you can see his works, the sun, the moon, the stars, so many servants, that roll round and shine at his command. But the august being, who made and who rules the world, is invisible.” This reasoning seemed sufficient, and I left the man pondering on the unknown God.

At another time, a few Sabbaths since, I said to an aged man, who sat in my room. How many Gods have the Osages? He held up his fingers and counted five. “Sun, moon, thunder, the air, and the earth.” Then I asked him “if they prayed to them?” “Yes.” “But have they ears? Can they hear? Have they a mouth, can they speak to you or answer you when you pray? Have they eyes? Can they see what you want? The sun is like the fire on the hearth. Would you pray to that fire? Can it speak, or hear? Thunder makes a noise something like your gun. Do you pray to your gun? Can your gun speak, hear or see?” Thus I led him on to see, and to acknowledge; that their gods, were *poor*. “To us,” said “I, there is *one God*—a Spirit great and good, who made all things that you see.” It is easy to drive them from their own notions, but you cannot so easily lead them into the true belief; here they stumble. What is this great Spirit, is it a ghost? A shadow, like that of your body in a dark corner of the room? Where is it? Where does this Spirit dwell? Did you ever see him? Shew him to me? Thus they are perplexed—but we have seen a disposition for inquiry increasing among them. It seems as if some among them, begin to feel after God. Surely their darkness is enough to call forth the pity, the prayers and the pains of all christian people. To see their medicine and ceremonies, their confidence

in their dreamers, in their medicine arcanes or in other words their idolatry—to hear them praying daily, and at the same time offer a sacrifice of tobacco smoke to their gods, to help them steal a great many horses, and to kill a great heap of the Pawnees or other enemies—to see the monotonous inactivity of the men, except when at war, or hunting their game, and the equally monotonous diligence and drudgery of the females, without the respite of one solitary day in the course of a year, is painful. Let the *story* of their wretchedness be sufficient—do not say I will wait until I can see with mine eyes; the account is true. Awake, awake, christians! and put on bowels and mercies; put on charity, and be ye all of one mind in the work of sending the gospel to the heathen. Your missionaries are striving together. They ask not for luxuries and ease, but they ask for your prayers and support; you have not only the negative request of Abraham’s servant, “hinder me not,” but the positive injunction from Heaven—“*encourage him*.” I have seen the darkness of this people, and it is my earnest prayer that I may live to see them brought into the light. I have seen them wretched, oh! may I be permitted to see them renovated and made blessed through the gospel of our Lord Jesus Christ. I have seen them wandering without a shepherd; I long to see them gathered into the fold of that merciful friend who laid down his life for his sheep.

I am, dear sir, your friend, and fellow labourer in the kingdom of Christ,

WM. F. VAILL.

P. S. I write this at the Port Arkansas, while I am waiting a few days for the sub-agent to accompany me, back to Union. Since I left home, I have received many of your papers that had not been forwarded by the post master.

From the *N. York Observer*.

PALESTINE MISSION.

Extract of a Letter to a gentleman in the city of New York, from the Rev Mr. Goodell, dated Malta, June 10, 1823.

“My dear Sir,—As it will doubtless be gratifying to those in New York, who take an interest in the progress of light and knowledge in this part of the world, and especially to those, who contributed so liberally towards the printing establishment, which is placed under our care, I propose in this letter to inform you what we have done in the way of printing and distributing Religious Tracts—not eight

months have yet elapsed, since, for want of type, much could be done with the press. From November last, it has been in constant operation under the direction of Mr. Temple, and, we trust, it will not cease, till every corner of this dark region is enlightened. The following is a list of the Tracts, which have been printed here;—

1. Short Prayers for every day of the week, in Italian.
2. Do. in Modern Greek.
3. The Rev. Dr. Payson's Discourses to Mariners, in Italian.
4. Do. in Modern Greek.
5. The Dairyman's Daughter, in Italian.
6. Do. in Modern Greek.
7. The Life of William Kelly, in Italian.
8. Do. in Modern Greek.
9. The Lord's Day, in Italian.
10. Questions and Counsels by Dr. Green, in Italian.
11. Serious Thoughts on Eternity, in Modern Greek.
12. The African Servant, do.
13. The Progress of Sin, do.
14. Sixteen short Sermons, do.
15. On Redemption, do.

"The Dairyman's Daughter in Modern Greek appears to be peculiarly acceptable. Dr. Kennedy, an eminent physician in one of the Ionian Islands, to whom we had sent a few Tracts, writes as follows;—"Your Tracts were received with amazing avidity, particularly the Dairyman's Daughter. Many applications have been made for a copy, which I was forced to refuse, but promised I would write for more. The Greeks say, it is remarkably well translated. I gave one to the Regent, to two of the judges, to a physician, to a master in the Norman School, and to the Inspector of Police. I met one of the judges carrying his copy in his pocket, talking of it, and showing it in the street to his friends. He told me, he had never read such a book, and that it made him weep plentifully. Send me more, if you have them.—It would be a great advantage, if you could print the Young Cottager by the same author. The Norman schools go on remarkably well. The Greeks are a quick ingenious people, but they stand much in need of instruction. They often ask me for the Old Testament in Modern Greek, and are rejoiced to hear it is printing."

"The Rev. Mr. Lowndes writes as follows from Corfu, another of the Ionian Islands.—"I have distributed a few of your Tracts here, and have sent some to the other Islands. Dr. Kennedy from San-

ta Maura writes, that one of the leading persons there, was so pleased and affected with the Dairyman's Daughter, that he said it had caused him to weep. Last night I heard that a priest of Corfu, who had read it, said the same. If you have more to spare, you might forward me some. Have you the Negro Servant, or the Young Cottager ready for the press? If I send one or the other of them translated, will you print it?

"By a recent communication from our brethren, Messrs. Wolff, Fisk, and King, we learn, that they sold and gave away, while they were in Egypt, between 900 and 1000 Bibles and Testaments, and distributed more than 4000 Tracts, besides 600, which they gave to a Greek, who earnestly desired them for Greece and the Islands. The Greek it would seem, has faithfully distributed them all, as he wrote to Malta last week for an additional supply, which was yesterday forwarded to him.

"Thus my dear sir, has the Great Head of the Church been pleased to accept your offerings, and to own and bless our labours. We trust, some souls will be brought to the knowledge of the truth, and finally to heaven by means of these little messengers of mercy. Let us not be weary in well doing; for, in due season, shall both they that sow and they that reap rejoice together.

"I am happy to say, that we are all in the enjoyment of usual health, and are deeply engaged in the various labours of the Mission—acquiring the languages—preaching the Gospel—instructing in the Sabbath school—superintending the press—attending various committee meetings—devising good things, &c.

"Affectionately yours,

"W. GOODELL."

REVIVALS OF RELIGION.

Extract of a letter from the Rev. Lewis Bates, to the Editor of the Rhode Island Intelligencer, dated Barnstable, Mass. Sept. 3th, 1823.

"A glorious work of reformation is going on in this part of the vineyard of our Lord. In this town, about one hundred souls have professed to find him of whom Moses and the prophets did write. In Chatham, how many have found peace, I have not ascertained; but many are rejoicing in hope of the glory of God, and multitudes are mourning the love of God to know. The excitement is equal, if not superior to any revival I ever witnessed.—It is almost one continued meeting both with the Methodist and Congregationalists.

In Harwich, also, there is a great shaking among the dry bones, especially in the southwest part of the town. I was informed by a gentleman who was present at a Baptist meeting, a few evenings since, that about two hundred persons rose up to be prayed for. O may revivals of "pure and undefiled religion" continue and increase, until all the inhabitants of the earth shall submit to the sceptre of King Jesus, and know for themselves the riches of God's love."

Revival in Bloomfield, Me.—The Waterville Intelligencer contains an account of a revival of religion in the town of Bloomfield. In September, 1822, Christians began to manifest an unusual desire for the conversion of sinners, and agreed to unite in a weekly prayer meeting for the influences of the Spirit. This was followed by the awakening of sinners, the reclaiming of backsliders, and by a general excitement among the people of the town. As fruits of the revival, thirty-two converts have been added to the Baptist Church, and others are hopeful subjects, who have not made a public profession. The attention is said to be much abated.

Randolph, Mass.—Fifty persons were admitted to the Congregational Church, in this place, on the 30th July. The revival has extended to Milton and Dorchester.

Liberty, Wake County, N. C.—A correspondent in Raleigh, writes, that, during the past year, forty have been added to the Baptist Church, in Liberty; and though the work seems nearly to have subsided, several are still under serious conviction.—*Col. Star.*

Hepzibah, N. C.—A revival of religion commenced here about two years since, and still continues. The whole number united to the Baptist Church, during this period, is one hundred and eighty-two.—*ib.*

Cross Roads, Wake County, N. C.—Seventy persons have been recently added to the Baptist Church in this place.—*ib.*

REVIVAL OF RELIGION IN JONESBOROUGH, EAST TENNESSEE.

A letter just received from Jonesboro', announces a special attention to religion in that place. For several years past great indifference had been manifested towards the concerns of eternity, except among the females, who with much perseverance and many difficulties, had kept up a praying society. Methodists and Presbyterians preached alternately, and the good effects which were sometimes visible, were like

the morning cloud and early dew, which soon pass away. Men of business were engrossed in the things of this world, thinking that when these could be enjoyed no longer, it would then be time enough to attend to the interests of the soul.

Such was the state of things until about eight months ago, when prayer meetings were instituted in two places in the town. An unusual solemnity soon pervaded the congregations, and the minds of many were found to be under the most powerful convictions. Special prayers were publicly offered on their behalf; and they were earnestly exhorted by Christians to behold the Lamb of God which taketh away the sins of the world. The blessing of Heaven rendered these means effectual to the conversion, it is believed, of many precious souls. The ordinances of the Gospel and all the means of grace are now highly appreciated, and regularly attended. The language of multitudes is, *I had rather be a door-keeper in the house of God, than to dwell in the tents of wickedness.*

Within a short time, nearly forty have joined the Methodist Society in Jonesboro'. Twenty-seven have been added to a Presbyterian Church 25 miles distant. The Baptist denomination also has shared in the Divine blessing.

"Although these things call for our gratitude and praise, yet we are compelled to lament the situation of some of our citizens, who appear to be unconcerned while the day of their gracious visitation is passing away. O that these may not have cause to take up the lamentation of the prophet and say, *the harvest is past, the summer is ended, and we are not saved.*"—*Fam. Visitor.*

REVIVAL OF RELIGION IN WALES.

To the Editor of the London Evangelical Magazine.

Taunton, June 10, 1823.

Dear Sir,—I think the encouragement afforded by the relation in the foregoing letter, to pray for the peculiar influence of the Holy Spirit, is such as may be grateful to the pious readers of your useful Magazine.

T. LUKE.

Trelech, May 11, 1823.

"In the beginning of the last year, I endeavoured to impress the minds of our members with the necessity of praying for the outpouring of the Holy Spirit; the importance of doing so was felt, and in the course of a few months this feeling became general; several prayer meetings were

formed, and several members of some years standing in the church were much affected in such meetings, and evidently began to pray with greater energy and fervour, whilst others soon became equally affected. The dwelling houses in which these meetings were established, soon became too small to contain the numbers that assembled on such occasions. Barns during the Summer months were converted into houses of prayer; and, when convenient, in the evening we assembled at the chapel, which was crowded. Many of the young people who had attended our Sabbath schools, began to manifest a strong desire to make a full profession of attachment to the Lord Jesus Christ. In the praying societies, at times, thirteen or fourteen would succeed each other in addressing the Throne of Grace with truly Christian simplicity. You might hear some pleading for the exhibition of divine mercy to their parents, to their brothers and sisters, to the members of those families at whose houses such meetings were held, &c. There are hitherto no extravagancies, no jumping, not so much singing as we have witnessed in former revivals; but more praying, and some possessing uncommon gifts. Scarcely an evening passes without a meeting for prayer in some place or another. We have admitted into communion since last August, 230; besides several now before our societies, under examination; and the work seems to proceed in a still greater degree in the branches of our church. We are not the only people so favoured; there has been a great revival at Neuaddlwyd, under the Rev. T. Phillips; there is also at Glynarthen (a branch of the church under the pastoral care of the Rev. T. Griffiths) such a revival, that I am informed there were sixty candidates for church fellowship at one time; and at Henllan 27. May our Jesus ride triumphantly in the Gospel chariot!

With Christain love,

I remain yours most cordially,
M. J."

MEANS OF EXTENDING REVIVALS OF RELIGION.

Fourteen years ago, or upwards, a great spiritual drought lay on the churches, in Worcester county, Mass. Seven ministers agreed to take up prayer meetings in rotation among their people, for the outpouring of the Spirit. The seven ministers should meet in each place, and probably as many good brethren from other

churches, as could find it convenient. Soon after this commenced, revivals of religion began in their circle, and the seven churches were blessed with a refreshing shower of grace. A minister in New-Hampshire being in Massachusetts, and being assured of this fact related it when he returned to his association. They immediately resolved upon a similar line of duty in the circle of their churches and congregations. They commenced in a town where the leading characters were unfriendly to evangelical sentiment. The ministers united short exhortations with prayers for the spirit of grace. They afterward had the happiness to find that some souls in that first meeting were pricked in the heart. A great awakening there followed, which gave the cause of Christ a commanding tone in the church and town. A number of towns in the circle, were in like manner blessed. One great town, which never before had been blessed with a shower of grace from its origin, now experienced a wonderful work of salvation. More than 100 joined the church. In a third town 100 united with the church in one summer and fall. Good people felt it was the Lord's doing, and marvellous in their eyes.

This accords with the following predictions relative to these last days; "It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also." Zech. viii. 20, 21. "At that day shall they call every one his neighbour under the vine and under the fig tree;" i. e. shall unite for solemn intercession.—*Vt. Mis. Reg.*

VIRGINIA BIBLE SOCIETY.

We learn from the Rev. Mr. Charleton, who has for some time past been acting as agent for the institution, that an auxiliary has recently been organized in the county of Cumberland, to which about 200 dollars have been subscribed. The annual subscription is one dollar, and the life subscription ten. In one family, the husband, wife, and eight children became subscribers. The number of life subscribers is eleven. Some of the most influential gentlemen in the county are among the officers of the society, and the prospect is that it will be a permanent and efficient auxiliary.—*Fam. Visitor.*

From the London Literary Gazette.

SONG OF THE CHILDREN OF ISRAEL

After the passage of the Red Sea.

(In imitation of Lord Byron's Downfall of Sennacherib.)

Our slavery is finish'd, our labour is done,
Our tasks are relinquish'd, our march is begun:
The arm of the Lord has divided the sea,
And Judah has conquer'd, and Israel is free!

"Why stay ye the fast-going chariots? and why
Is the far floating banner uplifted on high?
Quick, quick! let the corslet your bosoms embrace,
And harness the courser, and hasten the chase."

Thus Pharaoh has spoke in the storm of his pride,
And roll'd on our footsteps his numberless tide:
The falchions are bright in the hands of the foe,
Their quivers are rattling, and bent is each bow.

As the clouds of the tempest which gloomily frown,
That wide spreading land in the evening comes down;
As the thunder cloud bursts at the sun's piercing ray,

That band on the morrow shall vanish away.

Proud boaster of Egypt! be silent and mourn;
Weep Daughter of Memphis, thy banner is torn;
In the temple of Isis be wailing and wo,
For the mighty are fallen, and the Princes laid low.

Their chieftians are fall'n, though their bows
were still bent;

Their legions are sunk, though their shafts were
unspent;

The horse and his rider are whelm'd in the sea,
And Judah has conquer'd, and Israel is free!

THE SABBATH.

*Extract from a Sermon, by Gardner Spring, D. D.
lately published in New-York.*

"The various means of grace, so abundantly blessed of God, are all by his own appointment brought into action on this holy day. But for the Sabbath, they would not be once thought of on other days; but for the Sabbath, they would soon be erased from the recollections of men, and blotted out from the record of human affairs. Is the soul enlightened, convinced of sin, humbled, renewed, invigorated, comforted, assisted in its struggles with this conflicting world, brought forward on its spiritual pilgrimage, sanctified, prepared to triumph over death and the grave, made meet for heaven, clothed as an angel of light, and presented before the throne of God without spot, or wrinkle, or any such thing? All this light, and purity, and consolation, and honour, and glory, she owes instrumentally to the Sabbath. Is this the happy allotment of the Church of God collectively? Are such the possessions of the nations of the saved, composed as they are of a great multitude which no man can number, from every kindred, and tongue, and people? With

one voice must they ascribe this inestimable inheritance to the influence of the Sabbath. Blot out the Sabbath, and you blot out the last beam of hope from the troubled and desponding heart.—Blot out the Sabbath, and no longer will the salutary lessons of the Bible lead ungodly men to repentance and salvation. No longer will the silver clarion of the gospel proclaim liberty to the captives, and the opening of death's prison doors to those that are bound. No longer will the voice of supplication ascend from this ruined world, to draw from heaven the blessing now so munificently imparted by the hearer of prayer."

ON SLEEPING IN THE HOUSE OF GOD.

Does it not bring many reproaches upon our holy religion, and put our blessed Redeemer to open shame, that so many of his professed disciples indulge themselves in sleep in the house of God, while he is speaking to them by the mouth of his ministering servants, truths of infinite importance; truths, on the observance of which, depends their future happiness? It is readily granted that the flesh is weak; but surely it is a great sin to indulge this weakness at such a time and in such a place. What, shall God speak and we close our eyes and shut our ears in sleep? What sleeping christian would not be all awake were the preacher discussing some interesting worldly concern? What client was ever known to fall asleep while listening to the plea of his advocate? What criminal ever slept while the judge delivered the sentence of the court? Did we duly feel the importance of the message delivered by the ministers of Christ, the world would no longer have occasion to reproach christians for this inconsistency of conduct. Will the sleeping christian take a word of advice? Let some portion of the Sabbath morning be spent in prayer that God would preserve him from a lethargic frame of body or mind, while in the house of God; and that his heart might be duly impressed with the solemn truths of God's word; and then, if, while the word is dispensed, he should find himself inclined to drowsiness, let him call to mind this prayer, and if offered in sincerity, it is believed he will sleep no more.—*Communicated.*

Parents should consider that they are represented and, in general, fairly represented, by their children. Nothing is more natural than to form a judgment of parents from the deportment of their children. Children, by their conduct are continually procuring either respect or disrespect for their parents.

This is the case, in all places, but especially in the house of worship, where the utmost propriety of deportment is expected.—*Prov. R. I. Intell.*

"Sentiments of piety and virtue," says Mr. Bryson, "cannot be impressed too early on the human mind. They are the origin of respectability in society, give relish to the innocent enjoyments of this life, and happily prepare for the fruition of consummate felicity in the life to come."

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